Aside from this
work in building and repair, the only significant production 335 322
of the carpenters is the small chest used by housewives for
their goods. Almost every married woman has a collection 322 422
of "treasures," clothing, jewelry, glassware, and the like, 495
which dates from her wedding (it is, in fact, a part of [583]
her dowry, and a significant economic commodity, as it may
include a sizeable sum in gold), and which is displayed
on festive occasions. These goods are stored in wooden
chests, sometimes covered with sheets of tin, and always
brightly painted. Two shops in Rowanduz maintained by
carpenters display a large number of these, and there is
always a demand for them in the event of a wedding. The 412
carpenter's tools and equipment, mattocks, hammers, planes, [439]
chisels, nails, and so on, are almost all imported from
Europe or elsewhere in the Middle East. Wooden biers, and 322
occasionally coffins, for the dead are also made by the [764]
carpenters. Smaller items of wood, such as cradles, are [854]
fashioned in the households of villagers.

The main work of the farriers and blacksmiths is 326 ●
the shoeing of horses, mules, and donkeys. The govern- 231
ment veterinarian attends to the beasts of the civil [232]
service and army, but, although his services are available
to the townspeople, most prefer the farriers who, in
addition to their craft, are thought to be experts in
curing animal diseases. The workshops of both farriers and
blacksmiths, with their diminutive anvils and charcoal
fires, are within the bazar, and the shoeing of a donkey

is an event which always attracts a number of spectators. 326 [331]
The blacksmiths also forge a few crude agricultural tools and do a certain amount of repair work. There is extensive scavenging of iron, and the blacksmith's establishment contains a huge number of odds and ends which might some day find a customer. Hinges and nails, for example, are purchased by builders and householders. [414]
Tinsmiths exercise 326 415
considerable importance in domestic economy in the fabrication and, particularly, the repair of cooking utensils, and their workshops in the bazar are daily sought by a large number of persons, not only from the town, but from the district at large. The poorly-made metal pots and pans are always in need of repair, and the tinsmith, much more so than many of his fellows, has an extremely brisk trade. One important specialty is the repair of cracked or broken 323
porcelain dishes. Large platters, imported long ago from 415
abroad and used in serving food, are precious family heirlooms and handed down from generation to generation. A crack is repaired by drilling a series of tiny holes through the dish on either side of the break and fastening them together with metal cleats. One of the dearest possessions 415
of a housewife is her samovar for brewing tea, and those 326
of the wealthier families, of etched brass or pewter, were brought in by trade from Russia or Iran many years ago and inherited through the family. The tinsmiths manufacture a bright, but poorly soldered, tea-urn of sheet tin which is in great demand among the poorer villagers. A villager carrying one of these home from 415

is difficult, if not impossible, for even the cleverest jurist to circumvent the equality of sons in inheritance, for this has the direct sanction of religion. 428 423

For the most part, however, settlements are amicable and it is unnecessary for the heirs to have recourse to the court. In such cases, the legal division of property is often fictional and need not adhere to the exact provisions of the law. Instead of selling the house, the land, or the shop, the eldest brother or, in the minority of the sons, a paternal uncle or some other relative [429] assumes the role of administrator and things continue much as they did before. To provide an example, a blacksmith [324] in Rowandus owned a small house and maintained a shop in the bazar. On his death, his two sons, who chose to follow their father's calling, continued to work together in the shop, and ultimately the younger, with the aid of his brother, was able to obtain a house of his own. At no time was there a legal accounting, although one may suppose that the two had some knowledge of the value of the property and reached an agreement, perhaps tacitly, of their own. In another, more exact way, the eldest son often purchases gradually the shares of his brothers, keeping the estate intact. In some cases, a man apportions most of his wealth before his death, attempting to satisfy all of his heirs. As noticed above, a younger son is often accorded a separate establishment. It is said that a landowner can transfer his title, held in the [illegible] registered land, office in the serai, to one son during